1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

it be perhaps, to help gather and to help carry home the corn. All the sewing is done by the men, even of the little shirts or jackets worn by the women. In carrying loads, the women rival the men in power and endurance. It is nothing uncommon to see a woman, with a big load on her back, and her year old baby seated on top, with his little legs dangling over the front edge of the load. The little monkeys ride securely there through the bush and dodge the overhanging vines and branches as expertly as could be done by an old horseman. When working for each other the people use their own machetes and axes, as a matter of course; but when hired by a foreigner, they invariably expect to be furnished with tools by their employer. 462 482 464

Domestic industry is at the very lowest ebb. Manufactures can hardly be said to exist. The only articles made, beyond furniture, arms &c., are hammocks, net bags, cotton cloth, and pottery. All of these are coarse and inferior in quality. None of the skill exhibited by the Guatemalan Indians exists here. The hammocks are made of a coarse twine, derived from the leaves of a species of *agave*, and are loosely woven in a frame with a needle. They are hardly long enough for an ordinary person to lie at length in them with comfort, and are used more for seats than for sleeping. They are swung between the posts of the house, near the door, and at a height of from a foot to a foot and a half from the floor. Everything is carried in net bags. They are made with a needle of bone and "meshed" like our fish nets. Some of them are very fine and they are of all sizes, from three inches to two feet deep. They are suspended by a string made of the same material, usually an inch wide and woven openly, in the same manner as the hammocks. The material of the finer and ordinary bags is the fibre of a species of aloe, or *agave*, much finer than that used for hammocks, and naturally nearly white. It is usually dyed of various colors to suit the fancy of the maker. The colors are obtained from several of the native plants and are very durable. A coarser kind is made of the same fibre as the hammocks. These are made with larger meshes, and are used to carry plantains, corn &c., from the field to the house. 28 32 286 [513] [386] [482]

The people of Tirlbi procure all their bags from the Bri-bris, and I believe, their hammocks also. The Valientes, living beyond the Tiribis, in the adjoining parts of the District of Chiriqui, make similar bags, but much finer and more elaborately wrought. The colors in the Bri-bri nets are always arranged in simple bands, while the patterns of the Valiente nets are often complicated and exhibit considerable taste. 438 531

Belts, breech-cloths, cloths for wrapping the bones of the dead, and women's petticoats are woven of cotton. The cotton is raised with no care beyond planting a few seeds and allowing the plants to take care of themselves. They grow to the height of ten or twelve feet, and almost every house has a few in its vicinity. The yellow flowers, buds, and open bolls are seen all the year round, together on every tree. The women collect the ripe cotton, pick it from the seeds with their fingers and spin it. 286 [248] [283]

1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

axes, machetes, cotton cloth, &c. They never travel alone; always two or more going in company. This is a very prudent measure, since accidents are liable to happen, like snake-bites, or a bad fall, and a person alone and disabled in these wilds, would be more than apt to die before he would be discovered. The preparations for a trip into the forest are simple, but require time. If there are no plantains to be found in the neighborhood to which they are going, a large supply is collected. They are skinned, boiled, and dried hard in the smoke of a slow fire. This is to diminish the weight. A sufficient supply of corn is ground and made into a paste, either with or without the admixture of ripe plantain, for chicha. This is done up in bundles of about a gallon and a half in bulk, carefully wrapped in large leaves and tied with strips, torn from the foot-stalk of the plantain leaf. At last, all being ready, every person loaded with all he or she can carry, they start out, the loads done up in as compact a bulk as possible and carried on the back, suspended from the forehead by a strip of *mastate*, or bark cloth. Each person also carries in the hand a staff, four or five feet long, made of some tough wood. For ordinary purposes, the entire trunk of certain slender palm trees is used. This makes a stick about as thick as an ordinary civilized walking stick, but very strong, and sufficiently elastic to yield a little without breaking. The chiefs and a few other persons of consequence, like the priests, usually carry a stick of the red wood described above. This is neither so strong nor so light as the palm stick, but it is a privilege of rank, and is preferred in consequence. If the party is going on a trading trip—while the stronger members carry the load of sarsaparilla or rubber, still there are always some, either women or boys, who carry the inevitable bundles of chicha paste. Even when going from one house to another visiting, or to a dance, the chicha is not forgotten, unless the distance is so short that they are not liable to become thirsty on the road. On arriving at a house, the party enters without a word, and each person seats himself where most convenient, but as near the door as possible. The owner of the house, or in his absence, his wife or the next most responsible person approaches the new arrivals and salutes with, "You have come;" "I have come;" "Are you well?" "I am well, how are you?" "I am well." If a particular friend, or a person of consequence, he is invited to seat himself in a hammock. The people of less importance are allowed to take care of themselves. In a few minutes the women of the house approach with calabashes or vessels made of folded leaves full of chicha. If chocolate is to be had, it is prepared at once, and offered in place of chicha. This is a delicate attention, only shown to friends or persons of consideration. Common folks must be content with chicha. Whether chocolate or chica, it is served at least three times, at very short intervals, and at last, when you cannot swallow any more, the polite thing is to say to the person offering it, "drink it yourself," an advice usually followed, and which stops the supply. If the people are particularly inclined to be hospitable, and are fortunate enough to be well supplied, it is not uncommon for the

484 [251] [482] [481] [554] 574 [431]

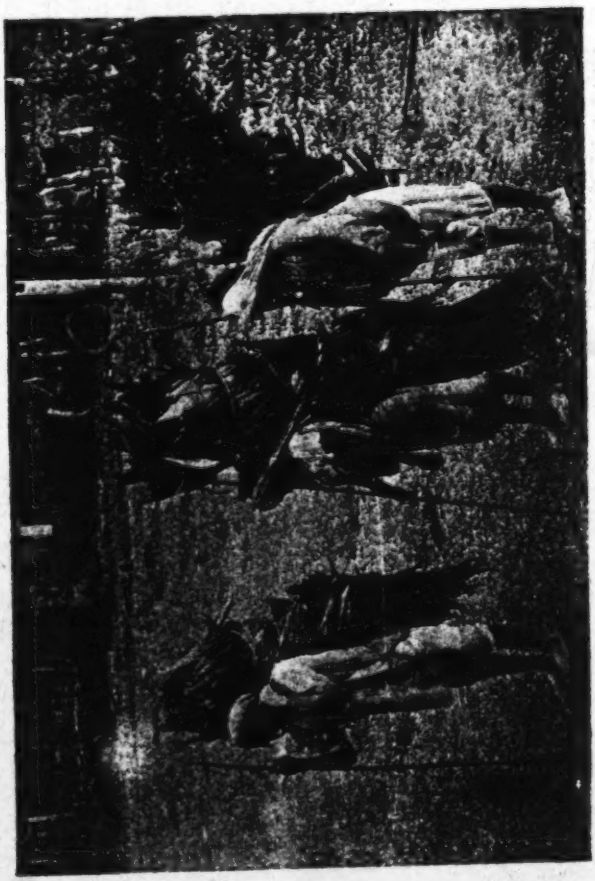
1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

192[X] needle	kuah di-ka′	Thorn.
negro	t-et-tse′+wak	*Tset-tse*, dark; *wak*, man.
nest	du′+hu	*Du*, bird; *Au*, house.
new	jm′-ni	
night	nē-nye′-wi	
nipple	tsu+wo′+bē-ta	*Tsu-wo*, breast; *bi-ta′*, point.
no	au ke	Negation. Not.
nobody	ke′+ji	*Ke*, not; *ji*, who.
noise	ha-lar′	
noon	di′+bē-ta	See *midday*.
nose	ji′-kut	
not	ke kam	*A* as in father. Used only as follows—"*kam je bewo′ betse′*" (not I fire prepared). "I have not kindled the fire."
nothing	ke′+ku shun′-tai	*Ke*, not; *ku*, more. Nothing whatever. Only used for "absolutely nothing."
now	i′-ya	See *here*, and *to-day*.
[482] [147] nuchal lump	ku-li′+duk-wo	*Ku-li*, see neck. The enlarged nuchal ligament caused by carrying heavy loads suspended from the forehead.
numerals		
192[X] 1	et	
802 2	but bul bui bo	Impersonal. Personal. Counting days, future. Counting days, past.
3	m-nyat′ m-nyal′ m-nyar′ m-nyou′	Impersonal. Personal. Counting days, future. Counting days, past.
4	keil keng ka	Counting days, future. Counting days, past.
5	skang skan	Counting days, past.

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

291
482

PL. III



SKINNER—BRIBRI

CARRYING PALM-LEAVES BY MEANS OF THE BURDEN STRAP

[facing p. 51]

2:Skinner E-5 (1917) 1920
SA19 Talamança SA19
Bribri

We were told that
342 [592] these great houses were at one time inhabited by groups of related families.

Dr Gabb,[9] writing nearly fifty years ago, presented the following account of his observations regarding the houses of the Bribri of his time:

"The houses of the Bri-bris are usually circular, from thirty to fifty feet in diameter, and about the same in height. They are composed of long poles, reaching from the ground to the apex. These rest on a ring of withes or vines, tied in bundles, eight or ten inches thick, and resting on a series of upright crotched posts, set in the ground in a circle about a third smaller than the outer circumference of the house. Above this ring, if the house is large, are one or two more, according to its size, not resting on posts, but tied to the sloping poles. The whole is thickly thatched with palm leaves, and finished at the apex by an old earthen jar, to stop the leaks. There is but one aperture to the house, and this is a large, squarely cut door, left on one side. Over the door there is sometimes a little shed, to keep the rain out. The interior is always very dark. Sometimes, among the Bri-bris, instead of building the house in a circular form, it is elongated and has a ridge-pole, but the ends are rounded, and the door is in one of the ends."

• 482 The method of transporting the bundles of platanillo leaves used in house-building

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

is shown in pl. III, from a photograph kindly furnished by Prof. M. H. Saville. 482 ●

Drying platforms for cacao, and outside granaries, built close to the houses, are found everywhere. 343

Gardens.—Many Bribri lodges are surrounded by yards enclosed with small bough fences, within which nothing is grown; but every home has its small banana or plantain plantation and its grove of cacao trees, sometimes very large and old, with occasional lime trees or yampi plants. These trees usually grow close to the dwelling, and often surround it. Corn fields are commonly seen, and calabash trees are always in evidence. Cotton plants, growing either singly or in small clumps, are sometimes found near the houses. 241

Household Utensils.—As above stated, every member of a family is provided with a low stool or seat, hewn from a block of wood. These seats (fig. 2) are round, square, or oblong, and the long, round, tapering legs of some examples suggest the stone metates found at Las Mercedes. There can be no doubt that the custom of 352 171

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

352
286

made usually in two sizes, only both of which are more capacious than ours. A large example in the collection of the Museum is made in coarse diagonal net, the strands passing over two and under two.

Especially in such houses as are provided with raised floors, one finds beds in addition to hammocks, the groundwork of which is usually a coarse, plain blanket made of a heavy bark cloth, or tapa, about a yard square.

[287]

Bags.—In abundant evidence in every house are the carrying bags, in varying sizes, consisting of coiled work without foundation, and manufactured of cotton or sisal fiber. These bags are made with bone needles, fashioned somewhat like the bone netting-needles of the Central Algonkians, and are, as Gabb says, "meshed like our fiber nets." The bags are sometimes double, one being netted within another, and are often ornamented with a few encircling, parallel bands in black or red, or both, colored with native bark dyes. The bags are called *chákara*. All are furnished with a head- or breast-strap, woven of one piece with the bag.

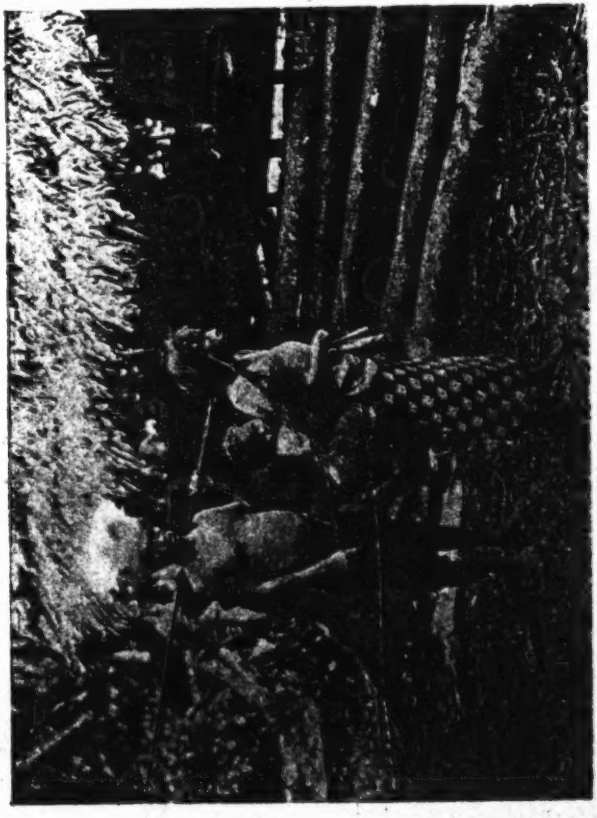
[412]

● [482]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

291
415
482
854

Pl. XIII



SKINNER—BRIBRI

BRIBRI FAMILY TRAVELING, SHOWING BURDEN BASKET IN USE, ALSO THE METHOD OF CARRYING A CHILD.

[facing p. 62]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

286 bag is made is tighter and more closely twisted, giving the netting a ribbed appearance.

Pl. XII exhibits the detail of a large bag of simple loop-work alternating with knotted net, the looping occurring only near the top and bottom.

237 282 224 415 Another form of small bag is made from the scrotum of a buck, stuffed with ashes while still fresh, and dried. Bags of this nature were seen worn about the necks of small children, and were probably filled with hunting charms. They could not be purchased, as they were regarded as possessing magic properties.

285 415 *Baskets.*—Bags and baskets of open weave and of sizes ranging from that of a cup to those as big as a washtub, were seen. The latter are used chiefly for carrying burdens or for storage. Besides these baskets and bags, carrying-straps of bark were used, and with these passed over the forehead, as among the forest Indians of northern America, heavy burdens could be transported for long distances. Pl. XIII illustrates the use of a carrying basket and

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

ment is three feet or less in length, and five or six inches in diameter at the head, narrowing toward the base (pl. XXVI), being constricted about six or seven inches from the bottom, then flaring slightly. Drums are hewn from a solid piece of wood, and fitted with a tight head of iguana-skin, which is shrunken over the large end and held in place with fiber cord glued on with dried blood. The drums are also furnished with a fiber rope for suspension. 534

At a *Chichara* festival one Indian was seen standing with a drum under his left arm and its carrying strap over his left shoulder, slapping the head of the drum with the open right palm. Beside him stood another Indian with his right arm about the drummer's shoulders. They danced with a skipping sidewise step, the drummer beating his instrument while the other thumped his chest in unison with the left hand. [482] • [535]

This goblet-like form of drum is antique, as there is a specimen made of pottery, from an ancient grave, in the National Museum at San José. Unfinished drums of a shorter, double-headed, barrel-shaped vari- [172]

342 824 used to level off the roof and to make an even finish. The third grass is thin and fine, and is called *zacate de palito*, in Spanish ("little stick grass") or *su* in Boruca. This is supposed to protect against and to stop cracks.

The Indians pull up these grasses, roots and all, and gather them in bundles which they tie with a vine or pieces of the grass itself. 342 [492 482] They put these rolls on an ox or on their own backs and take them to the building site (see fig. 7, *a*). As many as twenty-seven hundred rolls or bundles of grass are needed for an average roof. If the grass gets wet, each roll is opened and laid in the sun to dry. When ready to use, the grass is placed between one or two of the narrower horizontal poles of the roof forming a neat row. It is not tied, but is literally wedged-in. A roof usually has from six to nine horizontal rows of grass.

The interior of the houses varies. Some have two partitions made of *caña blanca* (see p. 8) or even of thin *palo de mayo* poles, following the same construction as the outer walls, at times, even with a smattering of *bajareque*. When a house is so divided, one room is used for the kitchen, one for a sleeping room, and one for a living room. Occasionally, a little hallway results in this type of house. However, the hallway is only the result of the partitions and is not an architectural feature. The average house, however, has only one partition, usually of canes, which sets off the kitchen.

354 **Household Furniture.** Many of the *Boruca* have, in addition to the three hearth stones (see p. 8), a *fogón*, or stove, built in the typical *ladino* fashion. This *fogón* is a raised wooden container, rectangular in shape, and supported by four wooden legs.

The container is filled with mud mixed with pebbles or small pieces of stone and left to dry. When thoroughly dry, three or more stones are placed on top to support the cooking vessels. Sticks of wood are placed between these stones and set on fire for cooking. At times small rounded mud ovens are also made on the *fogón*.

352 The *tabanco*, or wooden platform, is an important feature of a Boruca house. The *tabancos* are usually made of the stilt or black palms called in Spanish *chonta*, or *chonta negra*. There are two kinds of *chonta*. Both have

longer easily accessible, caulking is done with the wax from a related species found around Boruca, or from the glue made from a palm belonging to the genus *Elaeis* and called in Boruca, *tuskra'* (see p. 19), and with the gum of the wild rubber tree (see pp. 19–20).

There remain certain families of "river Indians" who are famous for their skill with the dug-outs, particularly in the rapids, and there were formerly outstanding sailors for the sea-going *bongos*. On the river, both paddles with plain handles and poles are used.

Carrying Devices. Generally, the women carry cargo (see figs. 7, *a*; 8, *a*). The men very seldom do such labor. A tumpline is used to support the article which rests on the back of the individual or in a *haba* (see below), which is also carried in a similar manner (see fig. 8, *a*). Occasionally, string bags (see fig. 8, *b–4*, 5, 7, and p. 18) are swung from the forehead down the back. They are, however, rarely used like this, being generally left to hang on the house wall. Babies are carried in a shawl or cloth on the back.

MANUFACTURES

desired pieces. *Pita* is not used for heavy rope, but is made into cord and a "fishing line" which is tied to the fishing spear or arrow (see p. 8). The leaf of the *cabuya* is beaten on stones until it is pulpy, after which it is washed, and then dried in the sun. When dry, it is pulled into strips.

Figure 8, *d* is a sample of the two kinds of rope the *Boruca* make. The upper portion is twisted and braided, while the lower half is only braided. This last method makes a stronger rope. When the rope is finished, it is tied at the end, and one of the strips is twisted around the whole, passed through the braid, and then pulled tightly.

Basketry. The typical basket of the *Boruca* is what is called in Spanish the *haba*, and in Boruca *ha'va*. It is woven by the men. The *haba* (see figs. 7, *b–2*; 8, *a*, *b–1*, *3*) is made only from the *bejuco negro*, the strips of which must be cut in lengths according to the size desired for the finished product, as in this type of basket one cannot add extra length or depth. The smallest *haba* is about 9 inches in depth, and is used for washing corn. For a

3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

medium-sized *haba*, the strips are usually around 30 inches long, while the largest are around 50 inches. The base of the *haba* is triangular with the corners and two sides rounded. The third side is kept flat to fit more steadily on a person's back. In making the basket, the strips are placed on the ground and the foot put over as many ends as possible to hold the pieces in place. The opposite ends are left free, and the weaving is done with the fingers (see fig. 9, *a*). The pattern resulting from this is a hexagon (see fig. 7, *b–1*). When the base is completed the strips are doubled upward and interwoven, particularly at the corners, and horizontal strips are added as strengthening bands at the start and finish of every hexagon, the pattern remaining the same as that of the base. At the very top, a horizontal band is overlapped by the main strips and woven into the rim. A wide ribbon of the vine is fastened around the *haba* when used for carrying. This band is suspended from the forehead of a person, and the basket hangs flat on his back (see fig. 8, *a*).

Baskets are also made from the *bejuco negro*, or, preferably, from the vine called *anda-riel* (see p. 11). These baskets are circular with a decided bulge or projection a little above the base. They vary in size from short baskets with handles to very tall ones (see fig. 7, *c*). The strips used for the baskets are cut narrower than those for the *haba*, and may be added to in order to increase the depth of the article. As with the *haba*, the strips are put on the ground at the start. They are crossed, however, in the center, and another strip is then tied to this center portion or base, and is woven in and out of the projecting strips by hand. Adding of strips to make the basket larger is accomplished by weaving a strip well into the basket until an end appears on the other side of the base.

Weaving. The *Boruca* are today the only Indians of Costa Rica who do any weaving, in spite of the fact that they do very little. In 1945, there were only six women in the village of Boruca who wove skirts, *mantas*, and one woman who wove only men's belts. Almost all the women and many of the girls, however, knew how to make thread. A common practice was to make thread and give it to one of

[1] Barrett, 1925, pt. II, pp. 252, 258.

285
[482]
286
283
286
437
[p. 16-A]

3:Stone E-5 (1945) 1949

SA19 Talamanca SA19
Boruca

291
415
532
524

482
492
352
285
287
534
415

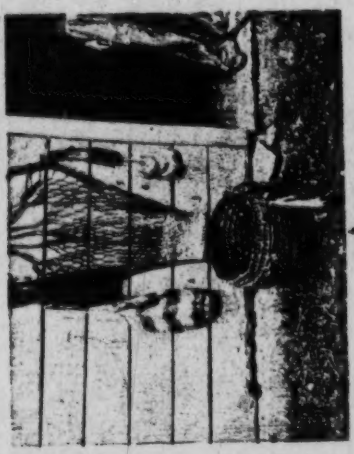
6, Ox and Indian women laden with grasses for a roof. 5, Artifacts of the Bribri: 1, mano or skirt; 2, hoe; 3, doll; 4, maracas or rattles; 5, metate; 6, hand-forged utensil; 7, man's hoe; 8, axe. 4, Artifacts of the Bribri: 1, four-legged stool with head and tail; 2, bellows; 3, drum; 4, bark cloth; 5, drum. 3, Women weaving the mano, or skirt, and blouse.

[p.57]

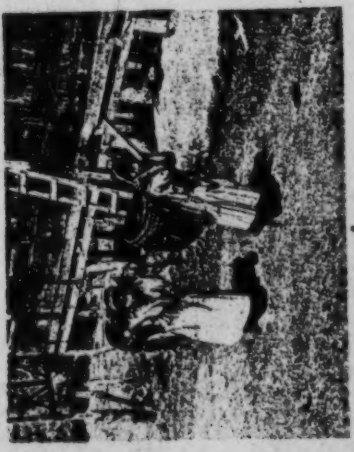
3:Stone E-5 (1945) 1949

SA19 Talamanca SA19
Boruca

415
285
286
518
283



482
415
283



a, Girls bake pink oranges in holes in front of school house. b, Cordage artifacts used by the Boruca: 1, baby; 2; 3; string bags made by the Talamanca peoples; 4, baby; 5, string bag made by the Boruca; 6, hammock made by the Boruca. c, Maguey ready for use. d, Samples of rope workmen.

[p. 58]

497 184 Very seldom on the Caribbean, but frequently on the Pacific side, horses and oxen are used for transportation (*see* Domestic Animals; fig. 2, *d*).

501 [133] **By Water.** The rivers in Bribri and Cabécar territory on the Pacific side do not lend themselves to water transportation. It is interesting to note that here the usual word for a boat, in both tongues, is a corruption of the Spanish [192] *canoa: kanó* in Bribri; *konǫ* in Cabécar. The Bribri of the Caribbean littoral, however, use besides the term just given, the word *ru*.[86]

Both Gabb and Skinner call attention to the lack of water craft among the Bribri,[87] but Pittier mentions cedar and ceiba canoes, some equipped with a sail and rudder for the sea.[88] This last type is not seen today, but dugouts are fairly common in the Sixaola River, men and women paddling or poling when necessary (*see* Canoes). Balsa logs are tied together with vines making rafts and are used to cross rivers in parts of upper Talamanca. The Cabécares are not seamen in any sense, and only those married to Bribri in the Sixaola Plain are known to manage dugouts.

482 **Carrying Devices.** The tumpline (*see* Fibers) is used by men around the shoulders or chest. By women, it is worn around the head for heavy burdens. Babies are carried by women [854] who tie them in a tumpline around the shoulders or in a piece of *mastate* around the waist (Fig. 9, *d*).

[TEXT CONTINUES TOP of P. 21(B)--Anal 19]

MANUFACTURES

283 [824] 248 [799] **Fibers.** There are many fiber plants used for cordage by these peoples. White cotton, one or two bushes of which are found near every household, is mainly ceremonial in use, being fashioned into string for tying death bundles (*see* Funeral and Bone Burial). The women make this by rolling the deseeded fibers with the palm of their hands over their thighs. The result is an uneven lumpy string but one that [777] they consider as very essential to prevent bad luck and to protect the dead. For use in sewing [294] clothes, some women also make cotton thread on spindle whorls. Occasionally, small carrying nets are manufactured from it.

[TEXT CONTINUES BOTTOM of P. 21(B)--Anal 19]

[86] *ru* is also the Boruca word for any water craft.
[87] Gabb, 1875, p. 523; Skinner, 1920, p. 86.

6;Stone E-6 (1956-1960)1962
[P.21(B)]
SA19 Talamanca SA19
Bribri
Cabecar

482 (fig. 9, *d*). *Hevas* fastened to the tumpline are also used by both sexes to carry cargo.

487 [137] [438] **Roads.** The forest of southern Costa Rica is among the densest in the world. Trails, however, have been kept open since pre-Columbian times when trade was common between the Pacific and Caribbean sides (*see* Trade). Even today, one passes through cleared tunnels under the matted roots of trees and shrubs which, according to tradition, are the same passages "used by all our grandfathers." Of the three trails which cross the range (*see* Geography), that connecting the Lari region with 491 Cabagra is famous for its hammock bridges made of vines which span chasms and swift-flowing, boulder-ridden rivers. These bridges are also known in upper Chirripó. They are [193] called in Bribri *t'sí* which is the same word used for hammock, vine, bridge, and string. The vines are woven netlike to form one or two sides. The first type can be either a single net, the person crossing sideways as a crab, or it is placed as a railing along a log. To make the second style, two stout vines are swung across the space to be bridged and fastened securely on both sides. A narrow foot path of braided vines is tied to these so as to form a *V*, and the sides are laced in a large V-shape, or netlike, to the braided portion (fig. 11, *a*). These hammock bridges are remade every six months by the men from the nearest houses.

MANUFACTURES

283 [824] [172] [462] One of the most important fibers comes from *pita* (*Agave* sp.). The presence of this plant in the forest is a sign, like the *pejibayes*, of a former habitation site. *Pita* is made into thread to tie arrows, carrying nets, etc. Both men and women prepare this fiber, although it is generally the women's task. The leaf is cut, peeled, and both ends chopped off to even the length. Every five inches the leaf is folded to soften it, and then it is put on a log and scraped with the blunt edge of a machete from the top to the bottom. At the bottom end, the woman pulls the remaining outer fibers off and ties the two ends of the leaf

[138] Pittier, 1938, p. 13.

283 together, or makes a knot in each, throwing away the outer portion. She beats the peeled leaves with a stick and wets them thoroughly, tying all ends together. The beating and washing are repeated to remove whatever green of the outer leaf might remain, and then it is bleached in the sun. Finally, the fiber is rolled out on the knee, backwards and forwards, in two thick strands and afterwards rolled together, or it is divided into the size wanted and rolled separately.

[824] *Cabuya* (*Furcraea* sp.) is also very important. It is treated in the same manner and made into rope and thread for hammocks, especially by the Bribri men. The fiber is rolled on the [462] thigh by both sexes to make thread. The men use a *pejibaye* needle to weave it and stretch the finished product to the desired size by means of a long stick.

[824] On both sides of the range, *peine del mico* [482] (*Apeiba tibourbou* Aubl.) is fashioned into rope and bands to carry packs. There are two ways of preparing this. The best method is rather drawn out because the fiber must come from the inside and not from the outer bark which breaks easily. This requires removing the outer portion as the bark is taken from the tree. The inside is held under water with stones for 15 days. The interior part of this separates and a gluelike sap exudes leaving a white fiber. The second method does not call for removing the outer bark first. The process in the water is the same but the fiber is stained dark by the gluey sap, sand from the river, and the outer bark.

[824] *Algodoncillo* (*Pavonia dasypetala*) yields a fiber for making rope and tumplines. The outer bark is removed as a glove from the stem of the bush and the inner portion is used.

[824] *Guariuno* (*Cecropia* sp.) is used in Tala- [227] manca to make conical fishing nets which [171] closely resemble those of the northern Guaymí [482] in Panama. On the Pacific slope, carrying nets are made from it.

A fiber for rope is taken from the *burillo* or [824] *burio* (*Heliocarpus excelsior*) on both sides of the range. It is stripped from the tree and passed back and forth over cuts made in a hard wood tree until the outer bark is removed. The Cabécar men and women make such rope.

[824] The bark of *majagua* (*Hibiscus tiliaceus* L.

nique. Very seldom does one see bags woven from cotton or *guarumo* fiber. This last is found among the Cabécares, particularly on the Pacific side.

There are two types of weaving, single or double loop.[80] Those for ordinary purposes are single looped and are generally made with the fingers alone, although at times a bone needle is used to open the hole. The fine meshes, however, are made with needles of *pejibaye* thorns, and those a bit coarser with needles of deer or monkey bones. The coarse bags are always plain and undyed. The better ones, however, are decorated with horizontal bands of red-brown, yellow, and black. (*see* Dyes).

Baskets. *Havas* or carrying baskets are made by men from vines (*bejuco de hierro*) and are suspended down the back by a tumpline. Baskets for household use only are fashioned from the vein of the white *bijugua* leaf or from palm leaves or cane. Crudely made vine basket-nets are used for setting hens and hung on the outer walls of the houses.

Dyes. Red dye for decorating net bags is obtained from the leaves of a vine (*Arrabidae chica* [H. & B.] Verl.)[81] and by rubbing the leaf of *Melastomaceae* sp. A darker red or purple-red comes from the leaf of the red *higuerilla* (*Ricinus communis* L.). On the Pacific side, yellow is made from the bulb of the *yuquilla* (*Curcuma longa* L.), whereas in the Talamanca region it is extracted from a vine called *skəbarko* in Bribri. Black is made by rubbing with *ojo de buey* (*Mucuna mutisiana* D.C.), and in Cabécar it is obtained from a leaf called *səkíbaL*. This must be mashed and rubbed dry on the fiber because if wet, it is ineffective.

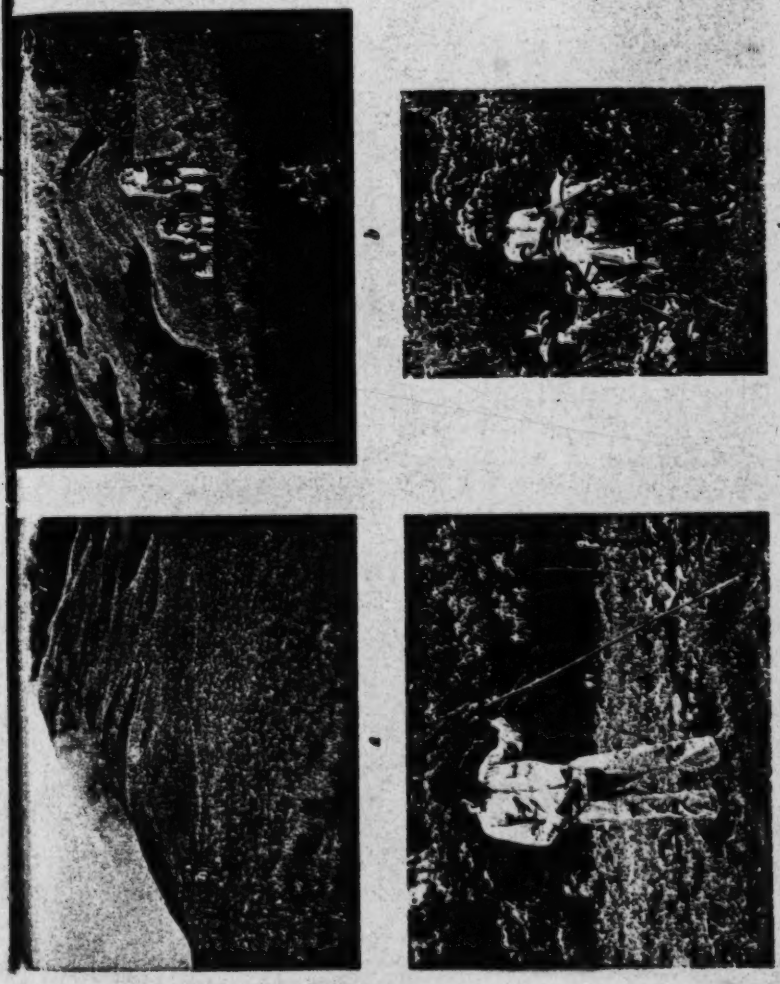
Hammocks. Hammocks are made principally by Bribri men from *cabuya* thread although *pita* is also used (*see* Fibers), and occasionally by the Cabécares from bark cloth (*see* Bark Cloth). There are two sizes of Bribri hammocks. The largest one is generally used by the Bribri themselves and the smaller one,

[80] Skinner, 1920, pp. 58-62, gives a detailed description of these weaves.
[81] This is also used in the interior of South America.
[82] Gabb, 1875, pp. 511-12.

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Bribri
Cabecar

133
137
241
291
482
492



a-d, Savanna by Ujarrás, Pacific slope. e, Planting in Ujarrás, Pacific slope. f, Bribri riding an ox, Pacific slope.

[END Plate 1]